



Research Article

A Tale of Resilience and Faith: Understanding Grief Through Islamic Coping Mechanisms

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Abstract

This study investigates the interplay between religious cognition within Islamic beliefs and the psychological experience of grief, focusing on Ms. H.B., a 72-year-old mother who faced the heartrending loss of her three children to heart disease. It explores the role of Islamic tenets—tawakkul (reliance on God), Qadr (divine decree), and Yaqin (certainty)—in shaping her coping strategies amidst such profound losses. The case of Ms. H.B. was particularly chosen for its rich narrative that encapsulates both the depth of personal tragedy and the strength of religiously informed resilience, offering invaluable insights into the mechanisms of spiritual coping. This study emphasizes how Ms. H.B.'s reliance on her faith facilitated a unique pathway to acceptance and trust, challenging traditional concepts of psychological resilience. It prompts a re-evaluation of the cross-cultural applicability of these religious principles and their integration into mental health practices, highlighting the supportive role of faith-based communities in providing solace and strength during times of extreme adversity. Ms. H.B.'s poignant narrative underlines the intricate connection between religious faith and psychological fortitude, advocating for an integrated perspective that respects the synergistic relationship between spiritual and mental health. Conducted within an Islamic context, this research contributes to ongoing discussions on intersecting themes across disciplines within the domains of psychology, theology, and sociology, shedding light on the complex dynamics of faith, acceptance, and endurance in the face of life's most challenging circumstances.

Keywords:

Spiritual Psychology • Profound losses and Grief • Islamic coping • Tawakkul • Qadr • Yaqin • Coping mechanisms

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Introduction

The interface between religion and psychology has emerged as a focal point of scholarly inquiry, particularly in the context of mental health and resilience. Individuals may experience alienation even though their roots are based in tradition and belief. Public health paradigms have increasingly leaned on antipsychotic drugs and a spectrum of psychological interventions to mitigate such psychosocial adversities (Park & Halifax, 2021). Prior to these modern interventions, the coping mechanisms people employed in the face of conflict, trauma, and profound sorrow were deeply intertwined with their religious convictions and rituals (McBride, 2014). This case report delves into the psychological underpinnings of religiously oriented coping in the face of trauma and grief. It does so by integrating psychological theories of coping, such as Lazarus and Folkman's transactional model of stress and coping (Avcıoğlu, Karancı & Soygur, 2019), to contextualize how religious practices provide cognitive and emotional succor. Furthermore, it examines the role of religious rituals in facilitating emotional expression, offering a sense of community, and fostering meaning-making processes that are central to psychological theories of grief and trauma recovery. By analyzing a poignant real-life account, this study aims to elucidate the nuanced psychological benefits and potential detriments of religious coping strategies, thereby enriching our understanding of their role within the broader tapestry of human resilience and psychological adaptation.

Grief: An In-Depth Exploration

Grief is an inherently human experience that shapes and is shaped by psychological processes. This multifaceted emotional journey, characterized by stages of shock, anger, and yearning, is deeply influenced by individual psychological makeup and cultural context. Attachment theory postulates that the bonds formed during life continue post-loss, influencing the bereavement process (Bowlby, 1979). The dual process model further explicates that effective adaptation to loss entails engaging with and at times retreating from grief-related stressors (Stroebe & Schut, 1999). These models provide a framework for understanding the cognitive impairments and social withdrawal that often accompany the irreversibility of loss. In Western societies, the extended period of mourning emphasizes the struggle to release the emotional attachment to what we've lost, reflecting the broader difficulty of accepting the temporary nature of life's relationships and pleasures. Grief, though typically associated with the death of loved ones, is also experienced by the dying, who grieve over the loss of their identity and autonomy. Anticipatory grief encapsulates this pre-loss mourning, with its own unique psychological manifestations (Sweeting & Gilhooly, 1990). The resolution of grief is an essential psychological process, yet Western cultural practices surrounding death can inadvertently complicate this journey. These practices—while serving important social and ritualistic functions—

can also interfere with the natural course of grief resolution, as they often demand emotional and cognitive resources at a time when individuals are most vulnerable. Conversely, religious, and spiritual practices across cultures often provide a structured pathway through the grieving process (Neimeyer & Burke, 2015), offering narratives of meaning, communal support, and rituals that validate and express grief. While numerous studies have examined the spiritual aspects of bereavement, there is still a need for detailed case studies that specifically explore how these dimensions play out in individual experiences of grief. This gap may be attributed to the complexity of integrating metaphysical constructs with empirical inquiry. However, it is imperative that we embrace these spiritual aspects to gain a holistic view of grief, recognizing its potential to foster post-traumatic growth and greater existential awareness (Pargament, 2000). By weaving together the psychological and spiritual threads that constitute the fabric of grief, we can begin to appreciate its complexity and its capacity to transform human experience.

Integrating Qadr, Tawakkul, and Yaqin in the Treatment of Complicated Grief and PTSD

In addressing the complexities of bereavement and the psychological aftermath of trauma, the rich tapestry of Islamic spiritual principles provides a healing framework that interweaves personal grief with divine wisdom. Qadr, the concept of Divine Decree, teaches that every event, including loss, occurs within the will of Allah, inviting individuals to find solace in the understanding that their pain is part of a larger, divine purpose. This perspective can reshape the experience of loss, guiding the bereaved through a process of acceptance that is both transformative and grounded in spiritual surrender (Frei-Landau et al., 2023).

Tawakkul, or Trust in God, stands as a cornerstone of resilience in the face of life's trials, encouraging a heartfelt reliance on the sustenance and guidance of Allah. For those grappling with the symptoms of PTSD, Tawakkul can be a source of strength, fostering a sense of security and support that transcends worldly uncertainties. By placing their trust in Allah, individuals can navigate the storm of their emotions with a steadfast spirit, engendering a healing journey marked by spiritual growth and psychological recovery (Alhafiza, Hanum & Funum, 2022).

Yaqin, which signifies Certainty in the truths of faith, offers a beacon of light amidst the darkness of grief. It reaffirms the transient nature of worldly life and the reality of the hereafter, promising an ultimate reunion with lost loved ones under the grace of Allah. This deep-rooted certainty can be profoundly comforting, providing a stable ground for the bereaved to stand upon as they reconcile with their loss (Mahmoodi, Akhavan, & Virk, 2023).

The therapeutic incorporation of Islamic concepts such as tawakkul, qadr, and beliefs about the afterlife can be specifically tailored to meet the needs of Muslim individuals experiencing complicated grief and PTSD. This approach offers not just clinical intervention but also spiritual solace. Aligning therapeutic goals with the values of faith allows clinicians to facilitate healing that respects both psychological and spiritual aspects of recovery. An integrative approach like this acknowledges the unique nature of the grieving process in an Islamic context, aiding the journey towards a redefined sense of purpose and inner peace. Recent field research, such as the work by Işık, Z. (2022) in ‘Growth with Death,’ provides empirical support for this approach. It shows that beliefs and attitudes rooted in Islamic teachings can help individuals accept death, prevent grief from escalating into pathological mourning, and promote spiritual maturation. Such findings underscore the importance of incorporating these spiritual dimensions into therapeutic practices for Muslim clients.

Key Concepts of Islamic Religiously Oriented Thinking: A Holistic Perspective Through Modern and Post-Modern Psychological Paradigms

Islamic religiously oriented thinking, a holistic framework deeply rooted in the teachings of the Quran and the Prophet Muhammad (pbuh), can be examined through the lens of both modern and post-modern psychological paradigms. This framework offers profound insights into the psychological well-being and spiritual resilience derived from the foundational concepts of Qadr, Tawakkul, and Yaqin (Tantray & Khan, 2021; Al-Din & Siraj, 2015).

Qadr and Psychological Resilience: The concept of Qadr, akin to the principle of radical acceptance found in Dialectical Behavior Therapy (DBT), (Robins, & Chapman, 2004), resonates with William James’ view of religion as a way to make sense of the world (James, 1988), providing a framework for understanding and accepting life’s unpredictable events. Acceptance, as James posits, is essential for psychological health and is a form of coping with the vicissitudes of life.

Tawakkul and Anxiety Reduction: Tawakkul reflects C.G. Jung’s idea of the collective unconscious (Jung, 1936), where trust in God aligns with archetypal patterns of surrender and faith found across various cultures. This trust can be therapeutic, as Jung would argue, facilitating individuation and psychological integration. Furthermore, Tawakkul can be related to Viktor Frankl’s logotherapy (Frankl, 1967a), which emphasizes the search for meaning in life, particularly in the face of suffering. Frankl’s notion that meaning comes from every form of existential courage aligns with the active trust embodied in Tawakkul.

Yaqin and Cognitive Clarity: Yaqin echoes the existential clarity that Rollo May (1953) describes, where the certainty in one’s values and beliefs provides a compass

amidst life's chaos. It also parallels Abraham Maslow's concept of self-actualization (Maslow, 1965a), which involves an unwavering understanding of one's purpose and potential. The certainty of *Yaqin* provides a psychological anchor, much like the peak experiences Maslow identifies as moments of highest happiness and fulfillment.

Integration of Daily Practices: The integration of these concepts into daily Islamic practices—such as *Salah* (prayer), *Shukr* (gratitude), and *Zakat* (charity)—can be viewed through the positive psychology lens, similar to the interventions suggested by Martin Seligman (Seligman et al., 2009). These practices promote well-being, much like the flow experiences Mihaly Csikszentmihalyi describes, where engagement in meaningful activities leads to optimal experiences (Tse, Nakamura & Csikszentmihalyi, 2022).

Contemporary Mental Health Implications: The work of Kenneth I. Pargament on religious coping mechanisms further illustrates the relevance of these Islamic concepts. Pargament's research highlights how spiritual beliefs can be mobilized to cope with life's challenges, supporting the idea that religiously oriented thinking can contribute significantly to psychological resilience (Pargament, 2013).

In applying these seminal psychological theories to the understanding of Islamic principles, this manuscript offers a nuanced perspective on the intersection of spirituality and psychology. Our primary motivation for this research stems from the recognition of a significant gap in the literature regarding the incorporation of Islamic spiritual principles within the field of psychology. By exploring religiously oriented thinking, particularly within Islam, this study endeavors to bridge this gap, proposing a powerful framework for personal development and emotional health that can enrich contemporary mental health practices with a holistic approach. This integration aims to provide practitioners and clients with a more comprehensive understanding of the spiritual dimensions of well-being, thereby contributing to the advancement of mental health disciplines.

Method

Design

This study adopts a narrative research design, a qualitative methodology that involves collecting and analyzing the stories of individuals to understand their experiences and the meanings they ascribe to them. This approach is particularly suitable for exploring the lived experiences of individuals like Ms. H.B., as it allows for an in-depth examination of her journey through loss and grief within her specific cultural and religious context. By engaging with her narrative, we can gain a comprehensive depiction of her personal growth and coping mechanisms, providing valuable insights into the psychological processes at play.

Participant and Ethical Considerations

Ms. H.B. voluntarily participated in this study. Informed consent was obtained, ensuring confidentiality and the right to withdraw at any point. Ethical approval was granted by Institutional Review Board of İstanbul Nişantaşı University (2023/42), consistent with the ethical standards of the 1964 Helsinki declaration and its later amendments.

Data Collection

Data was collected through a series of in-depth, semi-structured interviews with Ms. H.B. These interviews were conducted in a private, comfortable setting and were audio-recorded with the participant's consent. The interviews were guided by open-ended questions that encouraged Ms. H.B. to share her experiences of grief and the role of her faith in coping with loss. Additional data was gleaned from personal diaries provided by Ms. H.B., which offered rich, introspective insights into her emotional and spiritual journey. This triangulation of data sources provided a multi-dimensional view of her experience.

Data Analysis

The data analysis followed a narrative method, which involved transcribing interviews, meticulously reading, and re-reading the transcripts to understand the chronology and the connections between events and emotions described by Ms. H.B. Thematic analysis was employed to identify recurring themes related to grief, resilience, and religious coping. To ensure analytical rigor, member checking was conducted, which allowed Ms. H.B. to review the findings and provide feedback, thereby validating the accuracy of the accounts and interpretations. Additionally, peer debriefing was undertaken with a panel of three experts in the field of spiritual psychology, each with a unique specialization in clinical psychology, spiritual practices, and bereavement counseling. This process served to challenge and refine the emerging analysis, enhancing its credibility. Case Presentation: The findings are presented in a case study format, thoughtfully organized chronologically and thematically to deliver a coherent narrative account of Ms. H.B.'s experiences. Such a format provides a thorough understanding of the personal and spiritual dimensions of grief, thus offering a comprehensive view into the lived reality of the participant.

Case

Case background: Ms. H.B. - A tale of resilience and faith.

Ms. H.B., a 72-year-old woman from Trabzon, now residing in Istanbul, has lived through a mosaic of sociocultural transitions and personal upheavals. Married at 16

to her cousin in an arrangement that was customary within her traditional community, she quickly transitioned from adolescent to adult, from daughter to wife, and soon after, to motherhood. Within this familial role, Ms. H.B. anchored her life, dedicating herself to the upbringing of her children, with the initial hope to raise a small family that could enjoy the educational opportunities and comforts she never had.

Sociodemographically, Ms. H.B. represents a segment of the Turkish population that has undergone significant transformation in the last half-century, moving from rural areas to urban centers, from traditional roles to those reshaped by the evolving societal norms. Yet, her life was uniquely marked by a series of personal tragedies that intersected with these broader social changes.

The loss of her children was not just a personal tragedy but a reflection of the public health issues facing her community. The first loss occurred when her second child, an eight-year-old boy, succumbed to cardiomyopathy, a heart condition that was poorly understood at the time within her community. This loss heralded a period of intense personal conflict and grief, compounded by the medical fragility of her family, as this condition proved to be hereditary. In the years that followed, she endured the death of two more children to the same disease, a repetition of grief that tested the limits of her resilience.

The strife within her household extended beyond these losses. Her husband suffered a debilitating stroke, an event that not only challenged the family's emotional stability but also their socio-economic status, as medical expenses and care requirements mounted. Ms. H.B.'s role expanded from caretaker to provider, navigating the complexities of a healthcare system that was often inaccessible to those of her socioeconomic standing.

Ms. H.B. encountered a severe health crisis, facing her own mortality as she was preparing for a heart operation—a situation that mirrored the condition which led to the loss of her children. This juxtaposition of personal health struggles and the grief of familial loss presents a unique psychological context for analysis. Notably, Ms. H.B. did not seek psychiatric or psychological support during her coping process. This decision was shaped by cultural norms that often view mental health services with skepticism and by her personal beliefs, which may discount the benefits of such interventions. The absence of professional mental health care in her journey highlights the complex interplay of culture, personal belief systems, and the approaches to coping with adversity.

Today, Ms. H.B.'s life is a testament to human survival and adaptability, underscored by the presence of her six surviving children, who range in age from 31 to 54. The support and solace she finds in her living children are crucial elements in her journey through grief, providing her with reasons to maintain hope and strength.

Her narrative not only demonstrates her profound resilience and inner strength in facing life's severe trials but also highlights the significance of family bonds in her coping process. This raises an intriguing question: would her strong faith and coping mechanisms have been as effective if she had no surviving children? To understand the full impact of religious belief on such traumatic experiences, further research involving a comparative case study with an individual who has lost all children and relies solely on their faith for coping could provide valuable insights. Such an analysis would offer a more comprehensive understanding of the intricate interplay between faith, family support, and resilience in the face of extreme loss.

Initial grief and spiritual healing: a journey of acceptance in Islamic perspective with insights from psychological paradigms.

Ms. H.B.'s experience with grief after her son's death from cardiomyopathy presents a profound case of psychospiritual evolution. Prior to this tragedy, she affirmed having faith, but not to the depth that she discovered in its aftermath. This significant deepening of her faith highlights a transformative journey that was catalyzed by her loss. Her increased reliance on Islamic principles such as *Tawakkul* (reliance on God), *Qadr* (divine decree), and *Sabr* (patience) suggests a remarkable shift in her spiritual resilience and coping mechanisms. The psychosomatic manifestation of her husband's stroke underscores the powerful mind-body connection recognized in psychosomatic medicine, highlighting how emotional distress can precipitate physical health issues. In her search for solace, Ms. H.B. turned to her Islamic faith, experiencing a transformative moment during prayer. This spiritual awakening to the concept that children are a trust from God reflects the psychological process of cognitive restructuring, a fundamental aspect of cognitive-behavioral therapy. By reframing the loss of her son as a transition within God's divine plan (*Qadr*), she found a path to acceptance, echoing the concept of *Sabr* (patience) in Islamic tradition. This is reminiscent of William James' pragmatism, where the utility of religious belief lies in its ability to provide comfort in the face of life's adversities (James, 2020). Ms. H.B.'s realization during prayer aligns with Viktor Frankl's logotherapy, where finding meaning in suffering is crucial for emotional healing. Her experience also mirrors Carl Jung's individuation process (Kincel, 1975), where confronting the shadow—here represented by grief—can lead to personal growth. The Islamic practice of *Tawakkul* provided Ms. H.B. a framework to process her grief. This surrender to God can be seen through the lens of Rollo May's existential psychology, where an individual confronts the conditions of existence—freedom, isolation, meaninglessness, and death—and emerges with a stronger sense of self. *Tawakkul* allows for a reconciliation of personal autonomy with a trust in the transcendent, which can be compared to Abraham Maslow's concept of self-actualization (Maslow, 1965b), as both involve the realization of one's potential within the context of a greater reality. By adopting a posture of *Tawakkul*, Ms. H.B.

demonstrated a form of spiritual resilience. This resilience is not only in line with Islamic teachings but also with modern psychological understandings of resilience as a dynamic process of positive adaptation in the context of significant adversity. Kenneth Pargament's work on religious coping (Pargament et al., 2005) can further elucidate how individuals like Ms. H.B. mobilize their spiritual beliefs to navigate life's challenges. Ultimately, Ms. H.B.'s narrative is a powerful testament to the integration of spiritual principles with psychological coping mechanisms, highlighting the potential for religious beliefs to coalesce with psychological healing. Her journey of bereavement offers profound insights into how individuals across cultures can draw upon their faith to find strength and meaning in the face of loss.

Second grief: embracing Qadr- acceptance in the face of tragedy.

As Ms. H.B. grappled with the loss of her second child, her journey was not just one of personal bereavement but also a testament to the resilience described in modern psychological paradigms. Her active acceptance of Qadr—the divine decree—mirrors the process of meaning-making (Işık et al., 2021) that is central to post-traumatic growth, a concept elucidated by psychologists such as Tedeschi and Calhoun. This process is an active re-engagement with life, transforming tragedy into a crucible for personal development. Ms. H.B.'s steadfast belief in the predetermined nature of life's events can be viewed through the prism of Viktor Frankl's logotherapy (Frankl, 1967b), which posits that finding meaning in suffering is essential for psychological health. Frankl's assertion that striving to find meaning in life is the primary motivational force in humans aligns with Ms. H.B.'s faith-based resilience. Her prioritization of her family's well-being over her grief reflects the concept of prioritized coping, resonating with Maslow's hierarchy of needs, where the safety and security of her children took precedence, even as she navigated her own emotional turmoil. The concept of Qadr as a scaffold for psychological resilience parallels Carl Jung's individuation process, where the integration of life's experiences, including profound loss, contributes to the wholeness of the self. Moreover, Ms. H.B.'s acceptance aligns with the radical acceptance aspect of Dialectical Behavior Therapy developed by Marsha Linehan (Linehan, 2020), which emphasizes the necessity of accepting reality as it is to reduce suffering and distress. Ms. H.B.'s story illustrates the therapeutic power of integrating spiritual principles with psychological resilience. It underscores the potential for religious beliefs to coalesce with psychological healing, as also noted in the work of Kenneth Pargament, who has extensively researched the efficacy of religious coping strategies. By juxtaposing Ms. H.B.'s Islamic faith with these psychological constructs, we see how religious and spiritual worldviews can be integrated into modern psychological practice. Her narrative offers a clear example of how deeply held religious beliefs can function as a powerful force for resilience, providing a compelling framework for enduring life's greatest challenges.

Third Grief: Yaqin - Certainty in the Face of Personal Tragedy Interpreted Through Psychological Paradigms

Ms. H.B.'s third and intensely personal experience of grief brought her face-to-face with her mortality. The emotional whirlwind that ensued following the ironic halt of her life right before a potentially life-extending operation plunged her into deep self-reproach. This is a clear manifestation of the kind of ruminative thinking outlined by cognitive theories of grief, where guilt can spiral into chronic grieving if left unaddressed. However, it was through the Islamic principle of Yaqin—certainty in God's omniscience—that Ms. H.B. found a path to psychological peace. This principle resonates with the existentialist perspectives of psychologists like Rollo May and Viktor Frankl (Yalom & May, 2011), who emphasize the need for an authentic encounter with life's realities, including the inevitability of death. Yaqin allowed Ms. H.B. to confront her existential angst and find meaning in her circumstances, paralleling Frankl's concept of meaning-making even in suffering. The cognitive reframing she underwent, informed by her faith, mirrors the therapeutic approaches advocated by Aaron T. Beck, where altering one's perception of events can lead to emotional relief (Beck & Weishaar, 1989). By acknowledging her daughter's predestined lifespan, Ms. H.B. transitioned from a stance of guilt to one of acceptance, a process akin to the acceptance and commitment therapy which stresses the importance of accepting what is out of one's personal control. Ms. H.B.'s embrace of her daughter's fated life duration also draws parallels to Carl Jung's idea of synchronicity (Jung, 1997)—where events are “meaningful coincidences” that reflect a larger order in the universe. Her realization is a profound psychological reconciliation with mortality, a testament to the human ability to find solace in a larger cosmic order. The balance Ms. H.B. achieved, marked by her expressions of natural human emotion amidst a steadfast belief in a divine order, reflects the prophetic model of grieving found in Islamic tradition. This model is based on the ways the Prophet Muhammad is reported to have dealt with loss: by openly expressing sorrow and shedding tears, yet without questioning the wisdom of God's plan. It is a form of grieving that involves a compassionate acceptance of loss as part of life's decree while maintaining a composed submission to God's will. This dual approach exemplifies the Islamic view of grief as an experience that combines human vulnerability with spiritual resilience, thereby allowing for emotional release while also reinforcing faith and patience.

In synthesizing Islamic principles with psychological coping strategies, Ms. H.B.'s journey underscores the holistic approach to managing life's tribulations. Her narrative demonstrates the complementary nature of faith and psychological acceptance in fostering resilience and grace. Such an integrative approach offers valuable insights for psychological practice, especially in culturally sensitive contexts, underscoring the potential of spiritual certitude to bolster psychological resilience.

Results

This research delves into the poignant story of Ms. H.B., a 72-year-old mother who navigated the tumultuous waters of grief following the loss of her three children. It is within the rich narrative of her faith-informed resilience that we find a powerful interplay of *tawakkul* (reliance on God), *qadr* (divine decree), and *yaqin* (certainty) — core Islamic concepts that have shaped her coping strategies in the face of heartrending tragedies. This study sheds light on the multifaceted nature of psychological resilience, particularly in the context of spiritual coping mechanisms across different cultures. It underscores the necessity to reassess the integration of religious principles in modern mental health practices, highlighting the importance of an integrative approach. By interweaving psychology, theology, and sociology, the research aims to articulate how spiritual well-being and psychological strength are interconnected and can be harmoniously aligned in therapeutic settings.

Integration of Faith and Psychological Resilience:

- **Islamic View:** Reliance on God (*tawakkul*) is essential for enduring life's trials, suggesting that faith can provide a source of strength and acceptance in the face of uncontrollable events.
- **Modern Psychology:** This concept aligns with the idea of resilience in positive psychology, where individuals draw upon internal and external resources to thrive amidst adversity.

Spiritual Coping Mechanisms in Trauma:

- **Islamic View:** *Qadr* (divine decree) and *yaqin* (certainty) offer a framework for accepting life's challenges as part of a divine plan, providing solace, and reducing existential anxiety.
- **Modern Psychology:** Similar to the concept of radical acceptance in Dialectical Behavior Therapy (DBT), it helps individuals to acknowledge their reality without judgment, which can mitigate the intensity of grief and trauma.

Cultural and Spiritual Narratives in Grief Processing:

- **Islamic View:** The spiritual narrative provides a structured pathway through the grieving process, with religious rituals offering communal support and a means to express and validate grief.
- **Modern Psychology:** This resonates with the dual process model of coping, which posits that people oscillate between confronting and avoiding the reality of loss to facilitate adaptation. The dual process model of coping in modern psychology, which posits that people oscillate between confronting and avoiding the reality of loss,

parallels Islamic coping strategies. In Islam, coping involves a balance of emotional expression and maintaining faith, akin to the model's emphasis on oscillation for adaptation. The Islamic concept of Sabr (patience) and Tawakkul (trust in God's plan) aligns with this model, as both advocate for a dynamic approach to grief, recognizing the need for both engagement and temporary withdrawal from the emotional impact of loss. This comparison underscores the compatibility of Islamic principles with contemporary psychological models in understanding the grieving process.

Cross-Cultural Application of Islamic Coping Strategies:

- **Islamic View:** The principles of tawakkul, qadr, and yaqin are seen as universally applicable, offering a spiritual template for resilience that transcends cultural boundaries.
- **Modern Psychology:** The universality of these principles reflects Jung's collective unconscious, suggesting that certain archetypes of coping and resilience are shared across cultures.

Psychological Theories and Religious Coping:

- **Islamic View:** Islamic coping strategies are grounded in a holistic view of the human experience, integrating emotional, spiritual, and psychological well-being.
- **Modern Psychology:** These strategies can be seen through the lens of cognitive-behavioral therapy, where the restructuring of beliefs around loss and suffering can lead to emotional healing.

Complicated Grief and Psychological Disorders:

- **Islamic View:** Persistent grief may be interpreted as a challenge to one's faith and understanding of qadr, requiring a re-alignment of spiritual beliefs.
- **Modern Psychology:** Complicated grief parallels the cognitive stress models of PTSD, where maladaptive thoughts hinder the process of recovery, necessitating targeted interventions like cognitive-behavioral therapy.

Empirical Exploration of Spiritual Dimensions:

- **Islamic View:** Encourages a deeper exploration of spirituality as an empirical study within the context of grief, recognizing its potential to foster growth and existential awareness.
- **Modern Psychology:** Supports the incorporation of spirituality into research, acknowledging its transformative potential in the human experience of grief and recovery.

Transformation through Grief:

- **Islamic View:** Grief, when approached through the lens of faith, can lead to personal growth and a deeper understanding of life's purpose.
- **Modern Psychology:** Aligns with theories of post-traumatic growth, where individuals find new meaning and strength following a traumatic experience.

Methodological Approach to Spiritual Coping:

- **Islamic View:** Narrative research captures the personal and spiritual dimensions of coping with loss, emphasizing the importance of individual stories in understanding grief.
- **Modern Psychology:** Narrative methods align with qualitative research approaches in psychology, valuing the depth and richness of personal experience in scientific inquiry.

Faith in the Face of Mortality:

- **Islamic View:** *Yaqin* provides a steadfast belief in an afterlife and divine wisdom, which can bring peace and acceptance of death.
- **Modern Psychology:** Reflects existentialist perspectives that emphasize the importance of confronting mortality and finding authentic meaning in life and death.

Spiritual and Psychological Integration for Therapeutic Practice:

- **Islamic View:** Proposes an integrated approach that honors spiritual beliefs as part of the therapeutic process, recognizing their foundational role in the individual's coping mechanism.
- **Modern Psychology:** Encourages a culturally sensitive therapeutic approach that incorporates the patient's religious and spiritual beliefs into treatment plans for grief and trauma.

Discussion

The journey of Ms. H.B. provides valuable insights into the interplay between Islamic teachings and psychological resilience. Her reliance on *tawakkul*, or trust in God, can be likened to the surrender to a higher power that William James identified as a key component of religious experiences, which can bolster resilience in the face of life's uncertainties. The concept of *Qadr*, or divine decree, is not unique to Islam; it is reflected in many cultural traditions that acknowledge the role of fate or destiny. Carl Jung's theory of the collective unconscious, a shared reservoir of experiences inherited by all humans, parallels this idea. Jung identified recurring motifs, or

archetypes, which emerge in myths and dreams, revealing universal themes. These archetypes act as symbolic blueprints for understanding human experiences, much like the concept of Qadr provides a framework for believers to interpret life events as part of a broader, preordained cosmic plan. This universal applicability of Qadr aligns with Jung's view that certain psychological structures are shared among people across different cultures, thereby offering a common narrative through which individuals can find meaning in their personal journeys. Yaqin, or certainty in God's plan, is critical in confronting mortality. This concept parallels Viktor Frankl's existential analysis, where belief in an overarching meaning or higher purpose is central to enduring life's trials. Frankl's logotherapy emphasizes the will to meaning as essential for psychological well-being, aligning with the Islamic perspective of finding peace in divine certainty. Ms. H.B.'s narrative raises questions about the interaction between psychological resilience, often conceptualized within the positive psychology movement by figures like Seligman, and spiritual resilience. Abraham Maslow's later work on self-transcendence, which extended beyond self-actualization to include spiritual and mystical experiences, can be particularly relevant in understanding the depth of Ms. H.B.'s spiritual resilience. The cultural context of Ms. H.B.'s coping mechanisms underscores the role of cultural beliefs in shaping individual responses to grief, resonating with the cross-cultural studies of grief and resilience. Ken Wilber's integral psychology, which considers multiple facets of human existence including the cultural and spiritual, can also offer a comprehensive framework for understanding Ms. H.B.'s experiences. Communities and religious institutions can draw on the work of Rollo May, who emphasized the importance of community in providing a space for individuals to navigate existential crises. May's existential psychotherapy could offer guidance in creating support structures that acknowledge the interplay of faith, culture, and individual psychology. Ms. H.B.'s resilience, illuminated by her faith, provides a narrative that aligns with universal themes of acceptance and trust, and is supported by the transformative theories of spiritual psychology. Her experiences offer a window into the human capacity to find peace and purpose amidst adversity, enriching our understanding of resilience as both a psychological construct and a spiritual phenomenon.

Conclusion

Ms. H.B.'s odyssey, etched with deep grief and empowered by her unwavering faith, exemplifies the remarkable resilience of the human spirit. Her narrative, while deeply personal, offers universal insights into the transformative power of acceptance and trust, principles that transcend the boundaries of Islamic teachings to touch upon universal human experiences. Her spiritual fortitude, nourished by the principles of tawakkul, Qadr, and Yaqin, reflects the profound role that spiritual resilience plays in human psychology. This resilience, as seen through the lens of William James'

pragmatic philosophy, emphasizes the practical value of religious beliefs in managing life's vicissitudes. Carl Jung's concept of the collective unconscious refers to a level of the psyche that contains inherited, universal themes and patterns, which he termed archetypes. These are not personal memories but rather predispositions to respond to the world in certain ways, and they manifest across different cultures and religions through myths, stories, and dreams. In the case of Ms. H.B., her spiritual experiences during times of grief can be seen to resonate with such archetypes. For example, the archetype of the 'wounded healer' reflects the idea that through suffering and healing oneself, a person gains insight and the ability to help heal others. Ms. H.B.'s journey through loss and her subsequent resilience could be viewed as embodying this archetype, connecting her individual experience to a universal pattern that is recognizable and meaningful in diverse cultural contexts. By drawing on her deep faith to navigate her losses, she taps into a source of strength and understanding that echoes these shared human experiences, providing a narrative framework within which her personal grief aligns with collective human themes of trial, transformation, and transcendence. Ms. H.B.'s journey prompts a reexamination of resilience, inviting a dialogue that bridges psychological endurance with spiritual depth. Her story encourages an integrative approach to well-being, one that is echoed in Abraham Maslow's later work on self-transcendence and Viktor Frankl's logotherapy, both of which recognize the importance of spiritual and existential dimensions in achieving psychological health. Such inspirational stories call upon communities to create environments that nurture spiritual resilience. In the spirit of Ken Wilber's integral psychology, this can involve a holistic embrace of individual experiences, acknowledging the interplay of faith, culture, and psychology in the healing process.

In conclusion, Ms. H.B.'s life story stands as a call to introspection on the myriad sources of our resilience. It is a poignant testament to the human capacity to navigate adversity with grace, drawing upon a harmonious blend of faith, acceptance, and a profound belief in the soul's journey. As we reflect upon her legacy, we are reminded of the potential within each of us to transcend our struggles and find peace in the confluence of our spiritual beliefs and psychological fortitude.

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